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Yale Divinity Quarterly

VOL. X MARCH, 1914 No 4

HENRY BURT WRIGHT, PH.D.

GEORGE DAHL, PH.D.

Friends of the Divinity School will rejoice in the appointment of Professor Henry Burt Wright to fill the Stephen M. Clement Chair of Christian Methods in the Department of Religious Education. This professorship has been established with part of the additional endowment recently secured by the Divinity School. Its purpose is to train men in the best methods of actual Christian service in the church, in the Y. M. C. A., and in colleges and preparatory schools.

Professor Wright was born January 29, 1877, in New Haven, where he has spent most of his life. He graduated from Yale College in 1898 as salutatorian of his class. During his college career, he was prominent in the work of Dwight Hall, serving as president of the Y. M. C. A. in his senior year. He belonged to D. K. E. and to the Society of Skull and Bones. After graduation, he studied in the Department of Classics, receiving his Ph.D. degree in 1903. From 1898 to 1901 he was also general secretary of the Y. M. C. A., and in 1899-1900 was acting secretary of the university. From 1903 to 1906 he was tutor in Latin and Greek in Yale College and the following year was made an instructor in the same. In 1908 he was made assistant professor of Roman History and Latin Literature. In 1911 he was appointed assistant professor of History in the college. He was maried July 24, 1907, to Miss Josephine L. Hayward.

Professor Wright is a Congregationalist and a member of the Church of Christ in Yale College. During the years of his teaching activity he has been prominent in religious work. He has for many years taught Bible classes in the Academic and Scientific departments, and at Northfield and other student conferences.

In addition he taught for six years in connection with the Business Men's Bible classes of the Bridgeport and Waterbury Y. M. C. A.'s. His summers during twenty years have been spent in Oakham, Mass., working out with splendid success the religious problem of the small country town. He has been in constant and close touch with the Y. M. C. A. work in the university, not only as Bible teacher, but also as unofficial adviser and friend. He is a member of the Council of Yale College in China and of the Advisory Committee of the Student Bible Study Department of the International Y. M. C. A.

Besides his contributions in the fields of Greek and Roman history, Professor Wright has written a number of books and articles dealing with religious matters. Among these books are "Two Centuries of Christian Activity at Yale," "A Life with a Purpose—A Memorial of John Laurence Thurston," and "The Will of God and a Man's Life Work." This last volume has recently been abridged for use in China. Two other volumes are in preparation.

The varied activities of his life have almost ideally fitted Dr. Wright to undertake instruction in practical methods of Christian teaching and service. He will be able to do much to bring a closer relationship between the Divinity School and the undergraduate departments. By his earnest Christian spirit, which has had such a mighty influence upon the lives of hundreds of college men, the religious life of the Divinity School will be greatly strengthened. The appointment of Professor Wright is a great step forward toward the realization of the plans outlined for the Yale School of Religion.

THE TRAINING OF THE COUNTRY MINISTER.

WARREN H. WILSON, PH.D.

The country churches constitute more than three-fourths of the Protestant congregations in the United States. They receive no special attention in the training of ministers. I have been asked to give, out of the reflections of five years of constant travel and inquiry among these churches and discussion of the

situation with their ministers and officers, some suggestions about the training needed by rural ministers. First of all, country churches cannot be preserved or improved without the special and intelligent co-operation of the seminary. It occupies an essential place for which the college or university cannot become a substitute. "Graduate study" cannot take the place of the specific work done in all the theological seminaries. The purpose and effect of the seminary is to form a professional class, whose business is to preach the gospel and to maintain and improve the church. This is accomplished by men of distinguished Christian character directing their efforts to the conservation of personal piety and the training of men in "divine learning." The first impression I have is that the seminary, improved or unimproved, is essential to the continuance of the church.

But the present courses in the seminary, while valuable, have a secondary value. Most of them are dependent upon the personal ability, or charm, or social gifts of the professor. The student, if he "has no use for the professor," of say, Systematic Theology, regards that subject with indifference. Most of the topics in the classical curriculum are dispensable. They do not seem to the student body to be necessities of life. They have to be commended by personal traits of the professor teaching them. In the preparation of ministers for the country churches the first essential is that the present curriculum of the seminary be made elective throughout. Such a radical course will release the seminary curriculum from its present tension and enable students to specialize according to the field for which they are preparing.

The essential principle in the trainning of ministers for the country is that they be trained to serve producers; in the life appropriate to production rather than to consumption. All men are consumers and it is well enough that we be taught to grace the life of feeding, clothing, playing, reading and resting with some degree of culture. Religion has a close relation to the productive life. The minister of religion should be taught to respect and value thrift, property, labor, land, peace instead of war, work and its natural reaction in play. The rural churches, which make up the great number in all communions, need men in their pulpits who understand the motives of those who produce wealth, who increase the product of the soil, who labor long hours and who have

very few books. Their task at the present time is very strenuous and in it they need the reinforcement and the sympathy of trained men who understand the productive process, who know what the influence of land has been upon religion, who understand the effect of labor upon character and who can inspire the working man with hope. We need men in the country pulpits who can interpret the words of Jesus, "Blesed are ye poor, for yours is the Kingdom of God," without obvious exegetical strain. No man who has not studied economics sufficiently to use the word "land" with intelligence should preach on the test, "Blessed are the meek, for they shall inherit the earth."

The basis of this discipline is to be found in the modern sciences, especially in economics and sociology and the related methods of studying collective, human association. Here is material under study which exhibits men in their vital religious experiences; namely, birth and death, weeping, loving, suffering and praying. The raw material of religion is here and here is seen the reason for religious conditions and common experience in our time. Let us reverse the "classical" process. Instead of understanding the present by exclusive attention to the past, let us study the present in order that we may better understand the past when we have time to read about it.

The present "classical" curriculum of the seminary deals with economic and social material, but deals exclusively with ancient times, over which men are no longer suffering, working or praying. Its religious value is almost purely æsthetic; that is, it is of use to men as consumers in their hours of leisure. All of us are consumers and a few have leisure. But those who have no leisure set no value on this material, and producers as they become more intelligent are increasingly impatient of it.

The training in these courses should assuredly be by Christian men of the same distinction of character as the present teachers in the seminary; not amateurs, but graduates in the subjects they shall teach. It should largely be clinical training; that is, the method of examining actual institutions at first hand should be employed; the studying of population areas; the investigation of systems of labor in their ethical and religious effects. The valuing of the social status in its relation to the church; of economic occupations, sanitary and unsanitary conditions and of the vital

experiences of the people, as the basis of their religious expression, should have a prominent place in this system. The student gets too much ticketed and labeled mental stuff nowadays in both the seminary and the university. The breeding and teeming life of the people is all about these schools. It is quite as absurd for the seminary to study exclusively the ancient Hittites and Hebrews, as it is for the university to study exclusively Darwin's comments on the Patagonians, or Spencer and Gillen on the Australian aborigines; while Connecticut Yankees, Pennsylvania Germans, Middle West farmers and other interesting specimens are all about the theological seminary, waiting to have their religious experience studied and reported.

Furthermore, the minister of religion is now taught to minister to the soul, but to value the church very lightly. It may be that we have devoted not too much attention to the soul. But the church as well as the soul is a vehicle of divine life. But the Protestant church in a free commonwealth is dependent upon the economic welfare of the people. It reflects and crystalizes that welfare as nothing else does. This is peculiarly evident in the country, where the social economy is simple and is clearly seem as in a lens. For this reason ministers ought to know what economic welfare is, to detect the sound from the spurious. He ought to know what can be done to put a community or a commonwealth upon a sound economic basis, because only in such a sound economy can his church be built strong and secure. In a free society a free church can prosper only as the people do soundly and permanently prosper. God will not give us a good church to be supported upon a bad social economy. Therefore, the Christian minister ought to know the social economy thoroughly in order to understand religion, and to follow the movements of divine spirit.

Two practical proposals for the extension and perfection of ministerial training have grown upon my mind, in association with country people in their churches. The theological seminary ought to provide graduate study for working pastors and extension courses to be carried on in local communities. Both these are very greatly needed and each of them would for different reasons be exceedingly popular. No service to be rendered by the seminary would so greatly extend their influence as either or both of these.

The ministry alone of all the professions has no adequate pro-

vision for graduate study. The individual minister is not brought back to school for renewing the influence of his teachers. Above all teachers he needs those in the theological seminary. They are the most distinguished and precious to him of all instructors. Therefore, once in every five years the minister in charge of a rural church should be expected to go to school again in the theological seminary, taking freely the courses from among those suggested above which should be offered. I suppose these graduate schools should be in the summer and at least three weeks, preferably six weeks in length. In these schools, even more than in the undergraduate work, the social sciences and pedagogy would occupy the central place. The effect of this would be to use the time of the theological seminary professor for all the year. Like other men, he would be in the service of his employers for eleven months. Surely one month of vacation is enough to refresh a man who works. Unlike other professional men he has a sabbatical year for rest and study, which should be jealously preserved.

The extension work needed by the country community should be in the form of conferences, institutes, and "small schools of religion." The purpose here is the education of working pastors and the officers of churches. These should be held in local communities no larger than the leading villages, by a special agent of the seminary whose busines should be to organize and conduct them. The teachers in the schools sould be the professors and the leading students of the seminary. With some additions in the form of limited courses by outside lecturers the teaching should be the same as that within the theological seminary. The scholarly standards should not be lowered in presenting the seminary material to the laymen of the town, who throughout all churches would rejoice to attend such a school. The country community will greatly benefit by teaching to the church people living there the message of great schools of divine learning. If incidentally this extension method of teaching should have an influence on the teaching within the seminary, so much the better. It is equally important that the seminary professor confront at least once a year the people to whom his teaching is to be taught, as it is that the laymen in the small community have an opportunity to hear at first hand the teaching of the most distinguished men who form the opinions and fix the standards in the denomination.

The country church is the mother of churches. To-day the reconstruction of the country church is being made in accordance with the life of farmers, for the farmer alone now resides everywhere in the open country. His business is the only business of concern in the villages. In this great rural area all social institutions are being readjusted to the needs of the one greatest economic type: namely, the producer of wealth, the farmer "who feeds us all." In the past he has built theological seminaries and his experience has been the matrix in which was shaped each of the leading Protestant churches. Every one of them is a product of the social economy of farmers or other producers. In the religious advance of the future the producing classes will be as influential as they have been in the past. In the readjustment of seminary curricula their needs and requirements should first of all be borne in mind.

THE OPPORTUNITY AND THE OBLIGATION OF THE RURAL CHURCH.

John A. Scheuerle

The two most serious problems in our national life are the industrial and the rural problems. The church of the living God should become a powerful factor in the solution of both.

The United States Government as well as the various State governments and many great commercial organizations and interests are turning with tremendous earnestness to the rural problem, devoting much thought and large sums of money to it. The church as a body is still asleep.

The church can easily become the most powerful factor in the great rural life movement that is in the making. For the church to neglect this opportunity and fail to meet this divinely imposed obligation will mean ruin to the church and poverty of spiritual power and inspiration to rural life.

The rural church has been losing in prestige, influence, support, and attendance for the last score of years or more. (See "The

vision for graduate study. The individual minister is not brought back to school for renewing the influence of his teachers. Above all teachers he needs those in the theological seminary. They are the most distinguished and precious to him of all instructors. Therefore, once in every five years the minister in charge of a rural church should be expected to go to school again in the theological seminary, taking freely the courses from among those suggested above which should be offered. I suppose these graduate schools should be in the summer and at least three weeks, preferably six weeks in length. In these schools, even more than in the undergraduate work, the social sciences and pedagogy would occupy the central place. The effect of this would be to use the time of the theological seminary professor for all the year. Like other men, he would be in the service of his employers for eleven months. Surely one month of vacation is enough to refresh a man who works. Unlike other professional men he has a sabbatical year for rest and study, which should be jealously preserved.

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identified with the church as a rule constitute a less influential part of the population than was the case twenty years ago."

There is just one solution to the rural problem and that is efficient local leadership—a leadership that can organize, inspire, direct; that gets every one to working and co-operating; that knows where specialists are and how to bring them to the community; that can overcome difficulties and lead on to economic, social, civic, and religious improvement. The church is the one agency to supply this leadership. If the church will but supply this leadership it will revitalize rural life and it will revitalize the rural church. If the church fails to supply it, this leadership will be supplied by other agencies and the rural church will be left high and dry without a program.

Three things are absolutely necessary to secure an efficient leadership—an adequate compensation, an adequate field, an adequate vision. The first and the absolute necessity is an adequate salary. After I had given an address to seniors in one of our seminaries, a number of the ablest members of the class remained for an informal conference. These men said that they would like to make the rural ministry their life ministry, that they knew the needs and the problems of the rural community and felt confident that those needs could be met and those problems solved; but that they could not enter the rural ministry as a life work because they could not see their way clear financially. I know of a number of young ministers who were doing magnificent work in rural communities; who were literally transforming them but who had to leave with aching hearts for city churches simply because they had a constantly increasing debt or could not provide for their families.

There are several ways of providing an adequate salary. One is to redirect our home missionary policies. The home missionary societies have been encouraging inadequate leadership in rural communities by paying up to a certain amount and then stopping. They stop at a point about $600 short of a living wage. The United States Government recommends that the county adviser's salary begin at $1,500, with the inexperienced man, and run up to $2,500 or $3,000 with the efficient and experienced man. No country minister who is successful should have less than $1,500 or $1,800 a year. I know one such minister who refused a city

church with a salary of $4,500. The home missionary societies should discriminate more than they do between the successful and the unsuccessful country minister. They should concentrate their resources on able leadership. All duplication of home missionary aid should be eliminated.

City churches, wealthy individuals, and home missionary societies should seek out successful country ministers and say to them: "As long as you make good we will stand back of you financially." What finer work could a wealthy city church or a wealthy citizen undertake than to enable some of these capable young men to make the rural ministry their life work? What finer policy could the home missionary societies adopt than that? I believe such a policy would appeal to men and churches of means sufficiently to provide all the money needed. There is money enough ready for rural improvement if a practical and efficient way of securing such improvement can be demonstrated.

Another aid would be the creation of an interdenominational endowment with a board of trustees the income of which would be administered to successful country ministers and not to churches.

The second absolute necessity for an adequate leadership in our rural churches is an adequate field. No strong young man with red blood in his veins will ever be satisfied with a fraction of a small job. This means the federation of churches in rural communities for the employment of one minister. Give the minister an entire neighborhood or township, a field large enough and then make him responsible for it. Say to him: "This is yours, you are responsible for its economic, intellectual, social, civic, and religious welfare." No challenge could be greater, no task more inspiring.

The third necessity for an adequate leadership is an adequate vision. This means the study of the rural communities and rural conditions in a most fundamental and practical way. Courses in practical rural sociology should be given in the colleges so as to interest the ablest men and point out the way to unparalleled opportunities for service and usefulness; these courses should be continued in the seminaries and supplemented with practical experimental work. The students should attend one of the splendid

summer schools of some of our agricultural colleges during several weeks of each summer vacation.

I feel absolutely certain that if an adequate compensation and an adequate field could be assured and a proper vision of the work presented to the ablest young men in our colleges and seminaries, the rural church would meet its obligation and seize its opportunity in a way that would solve the rural problem and revitalize the rural church. There is no time for delay. The church has waited too long already. Other agencies are awake and getting tremendously active. Let the church awake and join hands with all forces asking for rural improvement. Yea, let her arise and lead and inspire. Her place is not in the rear. It is in the front rank of the great army struggling toward a new and revitalized rural life.

THE LIFE OF THEODORE THORNTON MUNGER.*

If it was fitting that Dr. Munger should be the biographer of Horace Bushnell, there is also something peculiarly appropriate in the relation of the chronicler to the chronicled in the present volume. For the task of the biographer is always a delicate and difficult one; and if the product is to be more than the output of an intellectual mechanic, there must be in addition to the knowledge of the historian and the skill of the writer that spiritual kinship which alone makes adequate interpretation and literary re-incarnation possible. This Dr. Munger has found in his biographer. As a minister, a theologian and a man of letters he is represented by a gifted and sympathetic fellow-worker. As a lover of New England he is seen through the eyes of a true son of the fathers, whose spirit and deeds have given character and distinction to this portion of our land. As an alumnus and administrator of Yale, he is appreciated by one who has known the University as undergraduate, teacher and College

*"Life of Theodore Thornton Munger, New England Minister." By Benjamin Wisner Bacon, D.D., LL.D. Yale University Press. $3.00 net. Pp. 409.

Pastor; and as a man we feel his personality as it is not only visioned but re-lived in a life as big and as broad in its humanity as his own. The friends of Henry Drummond rejoice that it is through the mind and heart of George Adam Smith as well as through Drummond's writings that future generations are to come into touch with the power and beauty of his character. Those of us who knew and loved Dr. Munger are happy in the thought that he is to live for others not only in his sermons, books and correspondence, but as he entered into the mind and heart of this friend.

The keynote to the biography is struck in the sub-title, "New England Minister;" for while the other aspects of his life receive adequate treatment, it was as "a servant of the churches, perpetuating in every feature of his life's work that worthy Puritan succession, to which he belonged by birth, by disposition, by training and by the whole divine shaping of his life" that Dr. Munger's greatest work was done. It is as the record of such a Christian knight, first of all, that this biography will be welcomed by the rising generation of ministers. It glows with the power and the beauty of a great ideal. Through it shines the spirit of a Christian steward flaming with a superb loyalty. "My first and last wish," he wrote, "my highest ambition, my central purpose is to be found faithful. If other motives influence me, they are still subordinate. I think I have learned that fidelity is not only the chief duty but the sweetest end of life."

Reverence for his task, tireless industry, love of men, a genius for friendship, intellectual breadth and hospitality, modesty, and consecration—all these and other qualities eagerly to be coveted by the preachers of our day are to be found here; while the fineness of his literary craftsmanship, his irenic spirit in controversy, and the wisdom and graciousness of his religious leadership are worthy of all emulation and praise. "An illumination and a delight," is Dr. Gordon's characterization of his sermons; and what is true of the sermons is still more true of the man, who as preacher and pastor gave them their worth.

There are ministers whose stories can be told without especial reference to their doctrinal teachings. Having indicated the school of thought to which they belong nothing more needs to be said. This was not true of Dr. Munger. To know him one must

understand his theology and its place in the interesting development of religious thought in New England during the last half of the nineteenth century. Both tasks are admirably accomplished, and this achievement gives the volume its second claim to the attention of the student of our times. As a boy the sturdy, simple life on the farm gave Theodore Munger a love of nature and an opportunity for meditation which bred the mystic; and he tells us how he was accustomed to wander "lonely as a cloud" among the hills of Homer, and basking in the warm sunshine to "lose himself in the thought of God." This Christian mysticism became his permanent possession. Throughout his entire life he was one who

> **by the vision splendid**
> **Is on his way attended;**

and his manhood never saw

> **it die away**
> **And fade into the light of common day.**

Even in college days, when the insistent demands and surging joys of life leave little of the mystic in many students, he felt the fellowship of the Infinite and the Unseen; and during the year that he spent at home, interrupting his studies on account of his complete disenchantment with college life and a decided disinclination to be "tied to the college bell-rope," he recalls "Sunday evenings in summer, when I climbed alone upon the high hills and lay down with my head pillowed upon my dog, while the stars and the stillness and darkness, and an intense sense of personality came out—meeting, or creating, as it were, a sense of the infinite Reality from which I have never escaped." No wonder that he could write of his choice of a profession, "I entered the ministry because I had never for a moment thought of doing anything else."

Among his spiritual fathers who helped him to interpret and to intellectualize this experience, he counted men like Robertson, Maurice and Bushnell. The theological structure which they built he recognized as the true home of his soul. It may surprise some of his friends to know that during his early ministry, when the reactionary Calvinistic orthodoxy chafed and the baldness

and lack of taste in the Congregational form of worship repelled him, both the doctrines and the liturgy of the Broad School of the Episcopal Church attracted him strongly. As for Unitarianism, to which he had earlier felt drawn, he came increasingly to realize its shortcomings. "I feel more than ever," he writes in one of his letters, "the terrible lack in that denomination. There is a great gulf between them and us."

A nature so deep and so clear in its thinking, so fearless and so eager in its search for truth, could not remain a mere spectator of the theological controversies, which were being waged round about him; and his championing of the cause of Bushnell and his participation in the doctrinal discussions lead naturally and necessarily to a careful study of the Taylor and Tyler days, the heresy hunters who hounded Bushnell, the Andover controversy and similar matters. It is difficult for many in our own times to understand the opposition to men like Bushnell, Munger, Smyth and Hume in the New England churches. For all such the picture drawn here is an illuminating one. As a brief record of the period it is one of the clearest and most interesting that we have. Through all those troublous days Dr. Munger stood as the champion of the new thought, fearless, sweet-spirited, open-minded and wholesomely conservative. His work was ever positive and constructive. With all his freedom of thought, his scorn for the narrowness and crudeness of the traditional orthodoxy, his wide-ranging intellectual interests, so far beyond some of his opponents, he held himself true to the highest ideals of a Christian teacher. He was patient in the face of petulance, courteous to the offensive, speaking ever with the eloquence of calm and accurate statement, and striving to make it evident to his antagonists that the new theology contained as much of real piety as the old, and conserved the religious values of Christianity unimpaired. All this together with his forward look and his sense of the immanence of God in his own life and in human history made his house in a very true and deep sense "the house of the seer." Men old and young turned there for light and leadership, for spiritual food and counsel. "He was the wisest, gentlest, most winning, and in many respects the most availing of the religious leaders of his generation," is the testimony of Dr. Gordon; and many will account such a splendid tribute not the ex-

aggeration of a friend but the accurate estimate of this knightly soul in his gracious crusade.

With the wealth of material at hand it must have been difficult to resist the temptation to write a life and letters; for with the mass of remaining correspondence, the historical interest of the period, the marvelous growth and startling discoveries in the realms of science and of Biblical criticism, advancing by leaps and bounds the development of theological thought, it would have been easy to expand the original outline into two or even three volumes, giving us a work as compendious as Allen's "Life of Phillips Brooks." The selection, however—so far as one can judge who knows nothing but the product—seems to have been wisely made. If we have not all that we should like, there is at least everything that we need. Here as in other respects the work has been as finely conceived as it has been admirably executed.

It is always interesting to test an author in a new field of literature. In this instance, as in the case of George Adam Smith, the experiment is a pronounced success. The book will take its place among noble and notable biographies. It will be a permanent addition to the study of New England theological thought. It will win the approval of the makers of books and delight the lovers of the man. The world of scholars may remember the author longest for his rich contributions to the literature of his own department. But the general public will be most grateful to him for his interpretation of the life and work of "Theodore Thornton Munger, New England Minister," the theological teacher of a multitude of earnest thinkers, the preacher who most deeply stirred minds of the intellectual caliber and culture of Bliss Perry, and the wise guide and beloved friend of thousands of young men.

HENRY HALLAM TWEEDY.

BOOK REVIEWS.

Country Church and Community Co-operation. Edited by Henry Israel. Association Press. New York, 1913. Pp. 170.

Solving the Country Church Problem. By Garland A. Bricker, in co-operation with fourteen collaborators. New York. Eaton & Mains. 1913. Pp. 296.

These two books have much in common. The first is the result of the Third Annual Conference held by the International Y. M. C. A. in New York City. The book contains eleven papers read before the Conference, and five papers written by the members of a commission appointed to consider the Conference and if possible make recommendations. The recommendations made by the committee were that the subject of rural life be presented at summer conferences, that courses in rural leadership be adopted as part of the Bible study program, that colleges and theological seminaries provide courses on rural life in their curricula, that the publishers of Sunday School literature be requested to make special provisions for the needs of rural life, and that country churches give more attention to the teaching of choral music.

It is natural in a book of this nature, composed of short papers, that the volume lacks co-ordination and completeness. The definite problems discussed are treated in a fairly satisfactory manner. The paper of Prof. G. Walter Fiske on "Religious Education as a Factor in Training for Country Life" is particularly valuable.

The second volume is like the one just mentioned in that it is made up of a series of essays by different authors, each one of whom is presumably selected because a specialist in this particular field. The general quality of the chapters is good. Most of the problems which are likely to puzzle the country minister are discussed by a man who has been active in the attempt to solve such a problem. You feel in reading the book that it is more than simple theory, it is an attempt from experience to give advice to one who is confronted with a knotty problem. The Bibliography in the Appendix, although possessing some value, is by no means complete and some of the most valuable contributions to the

country church problem have no mention in it. The book is one which a young minister about to enter upon a parish in the country could read with profit.

WILLIAM B. BAILEY.

Christ the Creative Ideal. Studies in Colossians and Ephesians. By W. L. Walker. T. & T. Clark, Edinburgh. 1913. Pp. vii+236.

This book has a much better chance of being welcomed as hopeful by the average liberal preacher to theologically conservative congregations than it has of being regarded as satisfactory by the disinterested historian of religious thought. Its central purpose seems to be to conserve as fully as possible for the modern mind the values associated with the New Testament conception of the "cosmic Christ." Ultimately, however, this creative, cosmic Christ turns out to be simply God's ideal for man, eternally present in the divine mind, and hence a factor in creation and in the incarnation. The reviewer is glad of this opportunity of directing the attention of ministers and the theological students not only to this volume, but also to earlier works by the same author, such as "The Spirit and the Incarnation," "The Gospel of Reconciliation or At-one-ment," and "The Teaching of Christ in its Present Appeal;" but he feels constrained to add a word of protest against what seems to him an ultimately self-defeating effort to allay doubt by minimizing the contrasts between the interpretative concepts of primitive Christianity and those most readily employed by modern liberal thought.

D. C. MACINTOSH.

The Literature of the Old Testament. By George Foot Moore, Harvard University. (The Home University Library of Modern Knowledge, Vol. 65.) New York: Henry Holt & Co. 1913. London: Williams & Norgate. 16 Mo., 256 pp. Fifty cents.

Most of those who read the Bible, or are interested in it, would be glad to have a concise and authoritative handbook presenting in readable form and true proportion the conclusions reached by the best scholarship of the present day in regard to each of the books of the Old Testament. Those who wish such a guide will find it here, in the little volume prepared by Professor Moore. It

gives the mature judgment of the ablest Old Testament scholar now living, who records his conclusions with the caution born of long experience, and takes due account of the labors of others. The book is also brilliantly written, so that the reading of any part of it is a pleasure.

Charles C. Torrey.

A Critical and Exegetical Commentary on the Books of Ezra and Nehemiah. By Loring W. Batten (The International Critical Commentary). New York: Charles Scribner's Sons. 1913.

This Commentary is a sore disappointment. It falls a long way below the standard of the series, and cannot be recommended as useful either to experts or to beginners. Its outstanding feature is an amazingly radical treatment of the material, including text, interpretation, and (espcially) the reconstructed history. Conservatism is thrown to the winds, and the things on which we have been wont chiefly to rely go by the board.

Batten believes (see especially p. 13) that our O. T. version of Ezra-Nehemiah—the only version of which the world, up to this time, has had any knowledge—differs very considerably from the version of the original documents (5th century B. C.), and that in some places the text has suffered "wholesale corruption in the interest of the historical theory of the editor" (*i. e.*, the Chronicler, 3d century B. C.). This, of itself, might not be very disquieting; but when we read that he attempts to restore *the original version* by means of Greek translations *made from the already "corrupt" version*, we can hardly believe our eyes. This is precisely what he does, however, and the way in which it is done, is no less surprising, for the Greek text chiefly used is the notorious "Lucian" hodge-podge. All through the book we read such words as these: "There is one text which curiously enough has been either overlooked or misunderstood" (109); "There is an important reading . . . which, as so often elsewhere, has escaped the attention of scholars" (197); "The important reading in Esdreas, the only one that makes good sense, has escaped the attention of the commentators" (347); "A reading ignored by all scholars so far as I know" (349). The fact is, as might be surmised, that the previous commentators took pains, as Batten

has not, to find out the origin of these strange Greek readings. It would be easy to demonstrate this in a multitude of instances, if demonstration were necessary. It is not a matter of single words and passages, moreover; a large part of the commentary (as its author implies in his Preface, and again in the Introduction) is built on just this sort of foundation: readings which others had rejected, aided by conjectures such as others were wiser than to make.

It is a great pity that so important a work as this should have been done so hastily. If either of the two General Editors of the O. T. volumes in this series had been able to examine the manuscript or proof of this commentary, much that now stands in it would certainly have been eliminated. But Dr. Briggs died while it was passing through the press, and such consideration as he had been able previously to give to the manuscript was presumably given with the dulled attention of one whose strength is failing. Those who have been acquainted with Professor Batten's work in the past will feel that he has not done himself justice in the present volume.

CHARLES C. TORREY.

Prayer of the College Life. By W. Irving Maurer, M.A. Printed at Northampton, Mass. Pp. 30.

One of the sorry facts in modern life is that many people, men and women of fine ideals and high devotion, do not know how to pray. Their attempts are formal and barren. The devotional books of other ages do not voice their aspirations or fit their needs. The result is that all too many are either giving up the practice of private prayer altogether or seeking spiritual guides, who shall lead them into the Psalm country and teach them the undeveloped or neglected art of prayer. Such volumes as Professor Rauschenbusch's "Prayers for the People" are finding a wide and warm welcome, and similar collections are striving to meet the demand.

This booklet comes as an attempt to minister to the needs of the college student. Its four sections—"College-Life Prayers," "Morning and Evening Prayers," "Home Prayers" and "Kingdom Prayers"—contain thirty-one brief outpourings of the devotional

spirit, which should be genuinely helpful. Individual preference would lead naturally to certain changes in the wording and individual needs tend to enlarge the scope of the thought, all of which is probably just what was desired and intended by the writer. But in general the petitions are marked by richness of content, a vigorous and manly spirituality, and felicity of phrasing. It is to be counted among the modest beginnings of a work that needs to be done.

Henry Hallam Tweedy.

The Message of the Disciples of Christ for the Union of the Church. By Peter Ainslie, D.D. New York: Fleming H. Revell Co. 1913. Pp. 210.

Dr. Ainslie's lectures were delivered at Yale last year, and were well received. They constitute an *"Apologia pro denominatione sua"* and present in a charming irenic spirit what Dr. Ainslie conceives to be the path to Church unity. It is not to be expected that every one will agree to all that is outlined herein, but none will fail to be impressed with the earnestness, sincerity and singleness of purpose with which the subject is discussed. It should be read by all those who feel the call of "the larger church" and "the larger unity."

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We are pleased to announce the election of the following men to the staff of the Quarterly, to begin their work with the May issue: Editor-in-Chief, John Franklin Candy, 1915, of Dakota, Illinois; Associate Editor, Rodney L. McQuary, 1916, of Tecumseh, Nebraska; Assistant Editors, Ernest Williams Corn, 1915, of New Ross, Indiana; and Ray Anderson Eusden, 1915, of Marne, Iowa; Business Manager, John Fuller Hall, 1915, of Omaha, Nebraska; Assistant Manager, Howard Warren Benedict, 1916, of East Norwalk, Connecticut.

The May issue of the Quarterly will give a report of the Annual Convention to be held from April 20-23.

During the past year $360,000 have been raised on the Endowment Fund of the Divinity School. Of this sum $100,000 is to be used to endow the Chair of Missions; $100,000 is to be used to endow the Chair of Social Service; $100,000 is to be used to endow the Chair of Christian Methods; while the remaining $60,000 is to be used for other purposes of endowment in the Divinity School.

SCHOOL NOTES

Professor and Mrs. Henry Hallam Tweedy entertained the members of the Junior Class at their home on Huntington Street, Friday evening, February 6. Professor H. N. MacCracken of the Sheffield Scientific School gave an instructive talk on "Starting a Library."

The annual reception of the Middler Class was held in the Trowbridge Library, Monday evening, February 9. Mrs. Grace Walker Nichols sang two groups of songs in a pleasing manner. Refreshments of ice cream and cake were served.

The First Church of Christ in New Haven, Rev. O. E. Maurer, '06, pastor, has planned an interesting program for the Lenten season. Beginning with March 9, the church will join with United Church and Trinity Church in a series of Noon-day Meetings. One of the important features of the program is a series of six addresses on the six successive Tuesday evenings during Lent at the Church House by six members of the Divinity School faculty. The general theme is, "The Best Things in Life by Six Teachers of Christian Ministers." The speakers with their specific topics follow:

March 3—Prof. Henry Hallam Tweedy, "The Perfect Fruition of the Lenten Season: A Program and an Ideal."

March 10—Prof. Harlan Page Beach, D.D., "Lenten Revisions of Life."

March 17—Prof. Frank Chamberlin Porter, Ph.D., D.D., "Imitation of Christ."

March 24—Prof. Douglas Clyde Macintosh, Ph.D., "The Secret of Abiding Satisfaction."

March 31—Prof. Elias Hershey Sneath, Ph.D., LL.D., "The Christian Life as Fellowship with God."

April 7—In Center Church, Prof. B. W. Bacon, D.D., Litt.D., LL.D., "The Way of the Cross."

On Good Friday Dean Brown will speak at the union service in United Church.

An article entitled "What Is the Christian Religion," by Professor D. C. Macintosh, was published in the January number of the Harvard Theological Review. This article was written in reply to the one written by Professor Benjamin B. Warfield of Princeton Theological Seminary, under the title "Christless Christianity."

The annual Convocation of the Divinity School will be held on April 20-23. Rev. C. Silvester Horne, M. P., of London, will deliver the Lyman Beecher Lectures on Preaching. The Nathaniel William Taylor Lecturer will be Professor John Wright Buckham, D.D., of Berkeley, Cal. President Marion LeRoy Burton, Ph.D., D.D. ('06), of Smith College, will give the Alumni Lecture. All ministers in the State of Connecticut and all alumni of the School are invited to the Convocation.

One of the greatest treats the School has enjoyed came Monday afternoon in the regular course of lectures on Pastoral Functions. Dr. Loyal L. Wirt, formerly an associate of Dean Brown in Oakland, Cal., told of his recent experiences as Government Agent and relief worker among the gold-hunters of far northern Alaska. His daring dash over five hundred miles of trackless ice-beds to get help for his camp, in the grasp of typhoid and small-pox, one long succession of hair-breadth escapes, recounted in a most graphic and eloquent manner, will not soon be forgotten.

Another notable privilege came our way the first week in March when the Religious Education Association held its eleventh annual convention in New Haven. As the meetings were convened in Lampson Lyceum or in Woolsey Hall, opportunity was afforded to hear the national leaders of this movement discuss the various relations between the school and the social order. President Hadley and President Thwing of Western Reserve, who is also president of the association, spoke at the first evening session. At the first morning session Prof. Bailey discussed the classes of population from which college students are drawn, the changes in the cost of college education and the social effects of such changes.

The Stevens Theological Club considered on February 9th, "Some Recent Brief Expositions of Theology," viz: Dean Brown's "Main Points," Washington Gladden's "Present Day Theology," and Dinsmore's "New Light on the Old Truth." On February 23rd, Prof. Bakewell read before the club a most lucid and entertaining paper on "Plato's Idea of Immortality."

Professors Bacon and Porter have each presented a paper before the Semitic and Biblical Club since our last issue. Prof. Bacon discussed the question: "Was Jesus a Visionary," in a most helpful way, while Prof. Porter's lecture on "Ben Sira's Philosophy of Life" was much appreciated. In addition to these, Professor Snouck Hugronje of Leyden University, the famous Arabic scholar and explorer, the only Christian who ever lived in Mecca for any time and

escaped, delivered two lectures to the club: "The Beginnings of Islam" and "Islam in Modern Thought." On February 11th Prof. A. Ungnad of Jena lectured, his subject being: "Glimpses into the Life of an Ancient Babylonian King" (Hammurabi).

Mr. Maddox, one of the two missionary workers among the Adirondack lumber-jacks, spoke in Chapel on February 19th, showing both the pleasant and the trying sides of his duties, as well as the great need and opportunity in that field.

Dr. T. H. P. Sailer of New York City delivered a course of ten lectures on Educational Missions during the month of February.

The sixteenth annual banquet of the Divinity School was held in the President's room of the Yale Dining Club on Friday, February 20th. Prof. Sneath acted as toastmaster. The following men responded to toasts: From the Faculty, Dean Brown and Prof. Walker; from the Senior Class, Mr. David Dunn; from the Middler Class, Mr. E. W. Corn; from the Junior Class, Mr. H. Jacobson; from the Graduates, Mr. C. V. Dunn.

During the winter months, Dean Brown has preached at the Sunday evening service at the United Church. For the last eight Sundays, he has preached a series of sermons on "The Young Man's Assets." These services have been well attended both by students and townspeople.

Mr. C. E. Reidenbach, '15, who won a place on the University Debating Team, has been elected Captain of the Team, which will debate against Harvard on the negative side of the question: "Resolved, that women should be given the right of suffrage on the same basis with men."

ALUMNI NOTES

1873—Rev. T. Childs of Middle Haddam has accepted a call to Manomet, Mass.

1878—Rev. Theodore Booth Wilson died from the effects of a stroke of apoplexy at Hamden, Conn., on January 30th. Dr. Wilson had been active for many years in Sunday-School work in New Haven and vicinity.

1890—Rev. Harry T. Sheldon is now pastor of the Prospect Avenue Congregational Church, Kansas City, Mo. His address is 3027 Park Avenue.

1894—Rev. Charles S. Haynes has resigned his pastorate at Salem, N. H., to become field agent of the Home Missionary Society for New Hampshire and Vermont.

Ex-1897—The address of the Rev. Daniel O. Bean is the Allen Apartments, 322 Washington Street, South, Spokane, Wash.

1901—Rev. J. T. Stocking has changed from Central Church, Newtonville, Mass., to the First Congregational, Washington, D. C.

1903—Rev. G. E. Rees, formerly of New Britain, Conn., has taken up the pastorate at Oakville, Conn.

1905—Rev. A. R. Brown has succeeded Rev. Norman J. Squires in the West Haven Congregational Church.

Rev. D. D. Gorton has accepted a call from Wrentham, Mass., to West Springfield, Mass.

Rev. William H. Wood has been, since the first of the year, pastor of the Hedding M. E. Church, Brooklyn, N. Y. His address is 220 New York Avenue.

1906—Rev. Harry Bennet of Lane, S. D., has resigned, to take up the work of Missionary for the American Sunday School Union in the counties of Jerauld, Buffalo and Brule.

General: The seventh volume of the anuual class letter is at hand, making us wish that other classes would adopt some such method of letting us know about them. The experiences and achievements of this remarkable class make most interesting reading.

President Marion L. Burton has succeeded in raising $52,000 over the desired million dollar endowment for Smith College. He has published another book: "Our Intellectual Attitude in an Age of Criticism," and is alumni lecturer at the Yale Divinity School this year.

Revs. Jason Noble Pierce and J. A. Scheuerle were among the Pastoral Functions lecturers at the School this year.

1908—Born to Theodore B. Lathrop, December 17th last, a son. Rev. Lathrop is chaplain and instructor in history in Atlanta University.

Rev. W. R. Sperry has gone from the First Congregational, Fall River, to the Central Church, Boston, Mass.

1909—Rev. C. R. Watkins was ordained at Durham, Conn., November 20th last. The sermon was preached by Prof. B. W. Bacon.

1911—Rev. M. R. Plumb was married to Miss Helen Ermina Larrabee, November 11th, 1913. Mr. Plumb is pastor at Windham, Conn.

Rev. Hugh Hartshorne was ordained at Methuen, Mass., December 30, 1913.

1912—D. S. Robinson, Jr., arrived at the parsonage in Billings, Mont., December 26th, 1913.

1913—Rev. Carl A. Burkhart has accepted a call to the Christian Church in Lexington, Mo.

Prof. H. H. Tweedy preached the ordination sermon for Rev. Milo E. Pearson at Hyannis, Mass., December 5, 1913.

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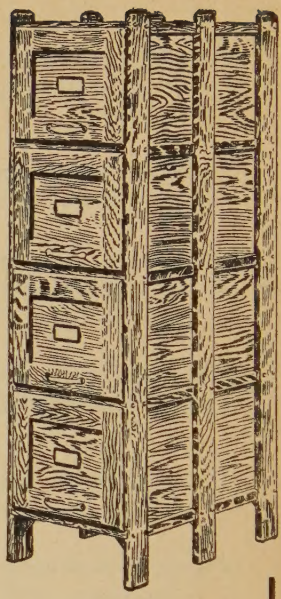

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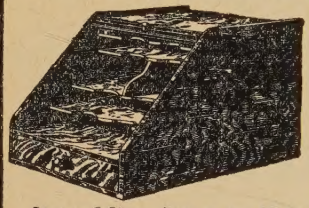

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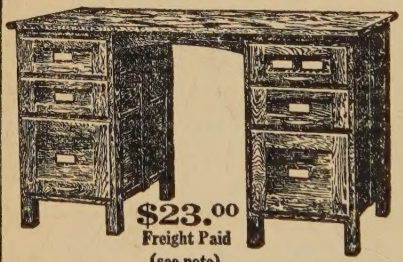

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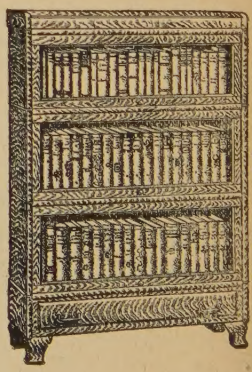

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